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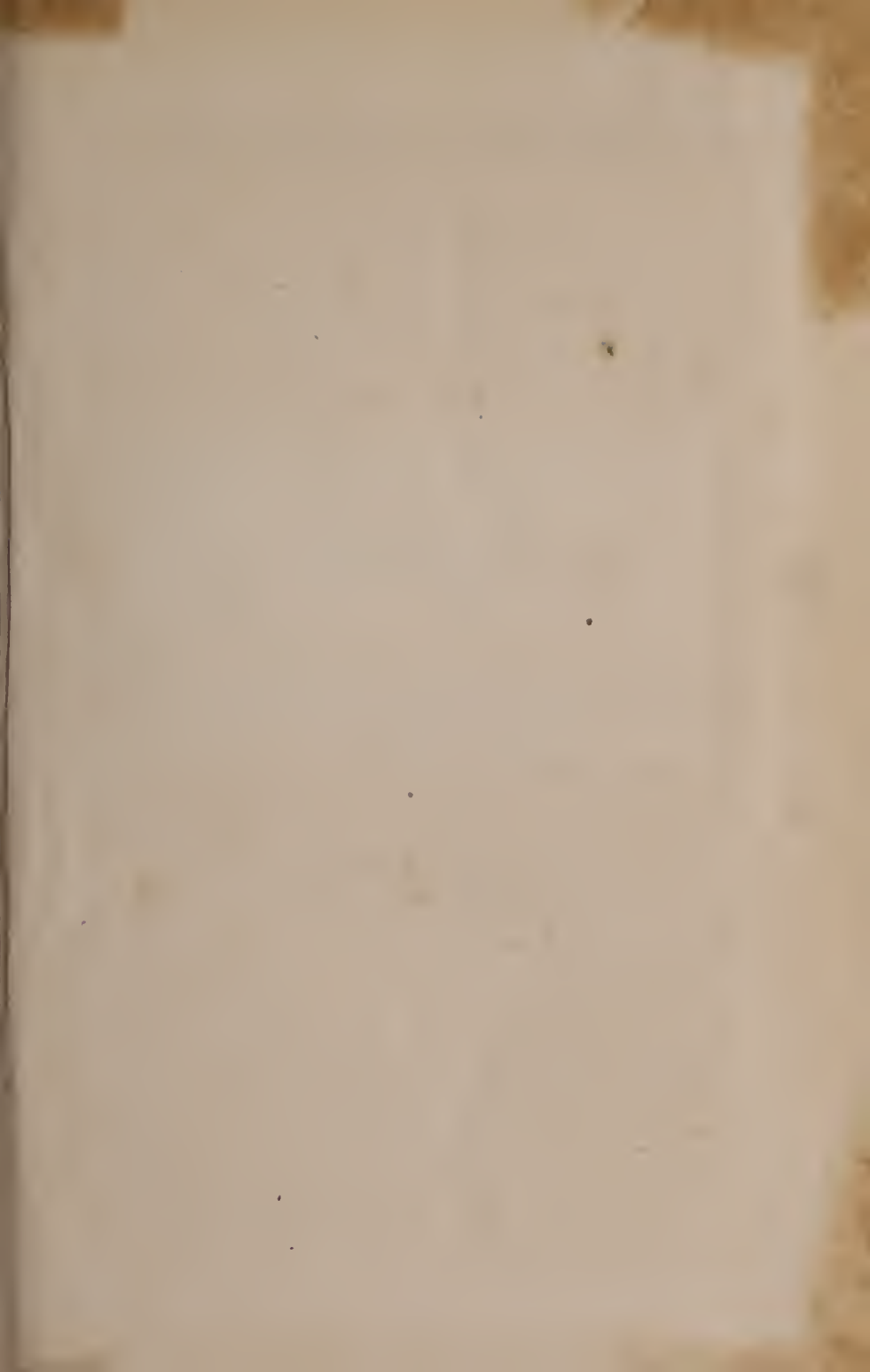
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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

MARCH, 1842.

No. 3.

CORRESPONDENCE.

DOMESTIC.

ARKANSAS.

FROM THE REV. MR. SCULL, MISSIONARY AT FAYETTEVILLE.

Fayetteville, Dec. 18, 1841.

THIS communication is presented with the mingled emotions of joy and grief. The wreck of things in this country has not been without effect upon the Church; but time, no doubt, will correct the injury which may have been inflicted upon her.

Since my last report, I have visited the Cherokee nation. In the neighborhood of Fort Wayne, would be a suitable place for the establishment of a missionary station, were it not that our Moravian brethren have one there. This I visited. There are four missionaries at the place—three gentlemen and one lady. The principal is in deacon's orders, and the other two are candidates for orders. Their piety is well reported, but the station is not deemed very efficient, though the school was prospering more than it had been. I would here observe that there are almost as many sects among the Cherokees as there are in the western states; which may be regarded as an impediment to the success of any one. There are, however, other places where the ground is not occupied, and where the Church might plant her missionary stations—these are in the neighborhood of Col. Adair, the Canadian, and the Grand Sabine.

I have also paid a visit to Van Buren and Fort Smith, on the Red river. At the latter place, I found ———, whom I admitted to the communion of the Church at Fort Gibson. I officiated several times at Van Buren, where the people are desirous of having a settled minister of the Church. I promised to return to them occasionally. The distance of fifty odd miles, and that

over a mountainous country where the roads, when they lie across prairies, are almost impassable in winter, will preclude for the present the possibility of frequent visits. A few weeks ago, I was requested to visit Col. ———, who lay sick at the house of his son, thirty-five miles from my residence. Upon my arrival at the place, I learned that the Colonel had recently come from one of the New-England states, and had been a member of the Church for many years. At request, I administered the holy communion to one in his eightieth year, and at the same time admitted his daughter, the wife of ———, to church membership; and I left the house under promise to return and preach on Christmas day, and baptize the children of the son.

At Fayetteville, I have admitted two to the communion. The communicants at Fayetteville are 7; at a distance 3—total 10. There are two others who have been communicants elsewhere, but, having never presented themselves, they are not reported.

LOUISIANA.

FROM THE REV. JOHN BURKE, MISSIONARY AT NATCHITOCHES.

Natchitoches, Jan. 10, 1842.

I visited New-Orleans, in November, where I obtained a box of prayer books, and had also on my return the great satisfaction of receiving another supply from Bishop Polk, and the prayer book and tract societies. Our hands, thanks to God, have been wonderfully strengthened by these effective weapons of our warfare, some of which have been sent to Texas, some to the parish of Caddo—others given to the members of this congregation, and Sunday school. I have put on board every steam-boat on the Red river two prayer books and a Bible, interleaved with our most practical and popular tracts, all of which have been received by the commanders, as I am satisfied they were and will be regarded by very many of their passengers, as most acceptable presents. There is no place where tracts are more likely to be read than on steam-boats when people have generally nothing to employ them; few, comparatively, being provided with books. A tract, under such circumstances, is often found, even by the most thoughtless, an agreeable cure or preventive of an almost insupportable *ennui*. As soon as I shall have returned from the convention of the diocese, I shall set on foot our subscriptions for a church. We have a great deal to contend with, but going on in the strength of the Lord, we shall prosper and triumph. Opposition has rallied the forces of our friends who are all among the leading members of this community; there is no falling off in attendance at our services, but, I believe, the contrary. The ladies of our congregation seem to have entered heartily into the good cause. With their faithful co-operation, and the divine blessing, we have nothing to fear. In the practice of sacred music our choir is indefatigable, and their improvement is, of course, in the ratio of their diligence.

Baptized one infant. Communicants, added—by removals three, new, one. Sunday school teachers, five. Scholars, of the

number before reported, seven or eight withdrawn by Roman Catholic parents, three by removals, three more added.

New-Orleans, Jan. 20.

At Shreveport, Donaldsonville, and Alexandria, the services of our missionaries would, I am sure, be most acceptable. At the latter place I left some prayer books and tracts when I preached there on the 15th inst. to an attentive congregation. As we have now a diocese bishop, their wants, I hope, will soon be supplied. Our convention met at New-Orleans this day. The bishop arrived in the midst of our services, having encountered extreme difficulty and fatigue in the prosecution of his journey.

MISSISSIPPI.

FROM THE REV. J. S. GREENE, MISSIONARY AT RAYMOND.

Raymond, Dec. 15, 1841.

I have been delayed in writing by press 'of duty and the mournful occurrence which took place in this town a few weeks ago; I mean the death of the Rev. Dr. Weller, and his oldest son. The doctor had removed his family from Vicksburgh to this town, to avoid the epidemic with which that city was so awfully visited; but he himself continued there, and in consequence of his humane attention to the afflicted, and the unflinching discharge of his clerical functions, he fell a victim to that ravaging disease, leaving a large and amiable family to mourn his loss. The church at Vicksburgh was thus left without a minister; and, to prevent the evil likely to result from such a state of things, the vestry have requested me to officiate for them every other Sunday until they can procure a clergyman; my labor, therefore, has been divided between Vicksburgh and Raymond, since the demise of Dr. Weller.

My congregation here is increasing, and though the Church is gaining ground, yet there is no addition of adults as yet to its members. I feel gratified in believing that prejudice is giving away, and that, by the good providence of God, the Protestant Episcopal Church will flourish in this corner of God's vineyard.

ALABAMA.

FROM THE REV. J. YOUNG, MISSIONARY AT FLORENCE.

Florence, Dec. 6, 1841.

The retrospect of the past year brings before the mind of the missionary at this station, many causes for devout thankfulness to the Giver of all good, and only leaves him to regret that he himself has done so little, as the sum of his labors indicates, for the advancement of the great work of his mission. Truly Paul may plant and Apollos may water, but God alone giveth the increase—and were it not that His promise standeth sure, "my words shall not return unto me void," the missionary whose lot has been cast in this region, on a review of his year's labors, might well be excused if his hands should hang down and his energies relax, from the result of that review. But the promise

is my trust and encouragement even here, where to all human appearances, the prospect, before one who sincerely desired to preach the gospel of Christ in the Church of Christ was most discouraging indeed, when I first arrived. I found an unfinished, comfortless church, a dispirited and small congregation, which had experienced opposition from without and distraction, to some extent, within. And although indissolubly united to the Church, and ardently loving and desiring her services, the people could not encourage me, for they needed it themselves; they could offer no inducements to me to remain, other than the opportunity of doing good by preaching to them, and the probability of not only saving a feeble parish from extinction, but also, in time, of establishing and extending it by divine assistance.

In Tuscumbia, the condition of things was pretty much the same, except that there we had not even the bare walls and roof of a church; but gloomy as all this seemed, it was evident that there was abundant room and great need of the gospel in both parishes, joined with a willingness to hear and receive it, on the part of those who numbered themselves with us; and small as the apparent result of the past year's effort is, I feel thankful for the grace given me to remain thus long, since it has not been altogether in vain. Something has been effected, I hope, for God's glory, and the good of souls: even more, I trust, than will appear from the present report; and the future is brightening gradually, but surely, and our humble though cherished hope may be realized sooner than we expected, perhaps, by the establishment of the Church in Florence on a firm basis—truth and peace. The unsettled condition of things in Tuscumbia, which seems to be fast depopulating and declining in prosperity, makes it doubtful whether we shall be able to do more than to keep together the few we have, until they remove to other places, which now seems to be unavoidable. In this conclusion I may be, and hope I am, mistaken; but if it should prove true, the field on this side of the river, in town and country, will fully employ me. The proposal to confine my services to Florence and vicinity, has been repeatedly made to me of late; but though it would be of great advantage to us here, yet I do not think that duty requires me to abandon Tuscumbia at present.

During the past year the services performed, besides preaching twice every Sunday except during the excessive heat of midsummer, when the evening service was omitted for a month or six weeks, are as follows: baptisms—7 infants; administered the holy communion 9 times; added by removal 1; by becoming candidates for confirmation 2—total 3; died 1; present number of communicants in Florence 15; candidates for confirmation 3. In Tuscumbia, present number of communicants 13; during the year two have been added by removal. Collected for Domestic Missions in both parishes \$43 75.

FLORIDA.

FROM THE REV. D. BROWN, MISSIONARY AT JACKSONVILLE.

Jacksonville, Dec. 22, 1841.

By the divine blessing conducted in safety through the perils of the great deep, and with improved health, I arrived in Florida on the last Saturday in November. Since my return, our services have been well attended, and from other good reasons, I am encouraged to hope that the people generally are learning to distinguish more rationally between our apostolic and venerable Church, with her beautiful and seasonable services. Yet impoverished, distressed, and desolated as the country is, it may be long ere the services and privileges of our Church can be enjoyed by this community independently of foreign aid. Poor Florida, politically and ecclesiastically, all but despised, must learn to suffer in silence; in silence and uncared for by the more prosperous and happy, bury her murdered children in the wilds of the savage haunt, without even the ordinary consolations of the religion of Him who came to preach the Gospel to the poor, and to bind up the broken hearted. I have distributed a portion of the prayer books and tracts obtained in New-York, and, I trust, where they will do good.

FROM THE REV. F. H. RUTLEDGE, MISSIONARY AT ST. AUGUSTINE.

St. Augustine, Dec. 28, 1841.

The missionary at St. Augustine feels thankful to his Divine Master that he is permitted to present a more cheering and encouraging view of the condition of the parish which it is his privilege to serve. The church edifice—said to be built on the site of the first Christian church erected by Europeans on this continent, and which remained in quite an unfinished state at the period of my assuming its charge—has been completed, and its interior aspect much improved by the contribution by the ladies of their valuable aid (as heretofore) to purposes connected with the welfare of the Church. As to temporalities, we have not whereof to boast; the resources of this people being greatly exhausted by the protracted Indian war. But I am not without encouragement to hope that, spiritually, some, at least, have daily increased in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Since my last, we have added to our number 4 families and 4 communicants; and lost one communicant by death. With the exception of one Sunday, when prevented by sickness, I have officiated on every Lord's day during the last quarter, and on three other occasions, in all 27 times; administered the Sacrament of the Lord's Supper twice at the church, and twice in the chamber of sickness; baptized 3 adults and 6 children. These adults have recently connected themselves with our communion, and, of the children baptized, 3 are of their household. Burials 12; 2 of them were members of our Church, 2 strangers, 8 attached to the army. The quarterly missionary collection has been made—amount \$6.

TENNESSEE.

FROM THE REV. P. W. ALSTON, LATE MISSIONARY AT MEMPHIS.

Memphis, January 1, 1842.

Since the return of the missionary from the general convention in the beginning of November, he has baptized 4 adults and 2 infants, and received 15 persons (a large proportion recently become resident among us) to the communion; there are others asking the way to Zion, with their faces thitherward; of whom he has good hope that they will be guided by divine grace to join themselves to the Lord in a perpetual covenant which shall not be forgotten. It has been his practice to invite persons to the Lord's table when ready and desirous to be confirmed, except when an opportunity of receiving that holy ordinance was thought to be at hand. In this manner, since the last Episcopal visitation, 22 have been admitted to the communion, of whom one has departed this life, and a number have sought other places of abode. A large and fine-toned bell, procured in Philadelphia, now assembles the congregation, and the vestry are zealously engaged in measures preliminary to the erection of a church in the Gothic architecture, and of dimensions suited to our present needs and prosperity.

By the divine blessing, the church in this place has been, it is believed, permanently established, and in the view of the missionary, it has become the duty of his people to dispense with the aid which has been hitherto extended to them in its support; he tenders herewith the resignation of his appointment, profoundly impressed with gratitude to the great Head of the Church, who has vouchsafed an increase in the field of his service far exceeding the hopes with which it was undertaken.

The Church was planted here by the Rev. Thos. Wright, in 1833, who served it alternately with Randolph, until his death early in 1835; from that time it remained in a destitute and scarcely living condition until 1838, when the eminent and lamented Dr. Weller became the minister. In January, 1839, he removed to Vicksburgh, and was succeeded, a few weeks after, by the present missionary. At that time, there were 10 communicants; there have been since added 62, of whom 36 were admitted to this sacrament, and the rest received from other places; the losses by removal have been 17, and by death 4, leaving the existing number 51. 18 adults and 38 children have been baptized.

KENTUCKY.

FROM THE REV. A. F. DOBB, MISSIONARY AT FRANKFORT.

Frankfort, Dec. 25, 1841.

Since my last report, the congregation has been gradually improving. I think there might, with propriety, be ranked amongst our regular attendants, several more families than heretofore reported; 5 have been added to our communion, all male or female heads of families, and there are others who are inquiring the way of salvation. The Lord seems to bless my feeble labors: to

his blessed name be all the praise. During the past quarter, our church has been carpeted and otherwise improved. Upon the whole we feel encouraged, and trust the arm of the Lord will not be shortened, but that he will add to his Church continually such as shall be saved. Baptisms—children 3; adults 2—total 5; communicants added new, 5—total 18. Sunday-school teachers 10; scholars 54. Contributions to Domestic Missions, \$2 56.

FROM THE REV. N. N. COWGILL, MISSIONARY IN HARDIN, MEADE,
AND BRECKENRIDGE COUNTIES.

Louisville, Dec. 28, 1841.

Another quarter of my missionary labors, as well as another year, is about drawing to a close, and would that I could look back upon no mis-spent time, upon no abused mercies, no unfilled appointments, nor times when an abiding trust in the faithfulness of God, to say the least, was weak; but we are men of like passions and dispositions with others. I have just returned from the counties of Hardin and Breckenridge. On Thursday last, I preached a funeral sermon at the head of Rough Creek, in Hardin; God, in his wise providence, having seen fit to afflict an aged servant and member of the Church, by removing to a better world, we trust, his two oldest sons, the comfort and stay of his declining years; yet he sorrowed not as one without hope, they having died with gospel triumph. On Friday, I proceeded to Breckenridge, where I had an appointment for Christmas day and the Sunday following; that night I was taken with such a hoarseness that I could not raise my voice above a whisper, yet I hoped the congregation would not be disappointed, as the Rev. Mr. Nash had promised to meet me there; but he was detained by bad weather. Sunday morning I made an effort, and labored through morning prayer and the baptismal service, but had to close with a few words of exhortation, pointing them to Jesus as the Lamb of God, that taketh away the sins of the world. Through the providence of God, I have performed but little service this quarter; but may the great Head of the Church make up to her by the abundance of his grace, and the outpouring of his Holy Spirit, my lack of service. For some six weeks, I was almost entirely confined to the house by debility, and once I broke down while on my circuit, and had to return home. Through the mercy of God, I have regained my strength, and my general health is good; but, with the consent of the Bishop, I shall keep myself pretty much in doors this winter, confining my labors to my own neighborhood. Upon the whole, I have reason to be thankful that my weak efforts have been so blessed of the Lord; souls have been led to Christ; prejudices against the Church removed, and good impressions made. Before another year rolls around, I hope to see a good church built, and a large congregation gathered, in Breckenridge, and perhaps one in Meade. During the quarter, I have preached twice in Hardin county, twice in Breckenridge, once in Meade, and twice in Jefferson, and the Bishop preached once for me. Baptisms—infants 2.

FROM THE REV. F. B. NASH, MISSIONARY AT HOPKINSVILLE, &C.
Hopkinsville, January 22, 1842.

I have been here since the last of December; my services are divided between this place, Princeton and Trenton, giving every other Sunday to this place, and one of the intermediate Sundays to Princeton, and the other to Trenton. Princeton is about 30 miles from this, and Trenton some 16 or 17, in the opposite direction; several of the members of the Church have removed from Princeton since the Rev. Mr. Paine left. There are, however, some few families there still strongly attached to the Church, and many not connected with any denomination. At Trenton, the people have erected and partly completed a small church. The number of decidedly Episcopal families there is small—though, as at Princeton, there are many not connected with any denomination. I think the prospects for building up the Church at both of these places decidedly favorable. Here the ground is more fully occupied by other denominations, though the families connected with our Church are more numerous.

MISSOURI.

FROM THE REV. C. S. HEDGES, MISSIONARY NEAR JEFFERSON
BARRACKS.

Jefferson Barracks, Jan. 10, 1842.

It has been above two years and a half since I received the appointment of Chaplain of the U. S. Army at this post. During the first of this time I was enabled to accomplish but little in a missionary way beyond the garrison; about eight months since I commenced services about five miles from this post, in a neighborhood of respectable and substantial farmers. At the first service I did not hear a response, but the congregation was attentive and serious, and I at once determined, in the strength of the great Head of the Church, to make full proof of my ministry in this neighborhood as far as my time and opportunities would permit; for the only time I could devote to this congregation, consistently with my other duties, was the afternoons of Sundays. With every service the congregation has increased, and now the hearty responding and attentiveness of the people might well put to the blush some older congregations; they have lately fitted up a very comfortable place for public worship, and the prospect of future usefulness seems greatly increased. On the first Sunday after Christmas, Bishop Kemper confirmed three persons; the Bishop preached on the occasion and enforced, with peculiar power, the scriptural argument in favor of the right of confirmation. It is my intention to bring the cause of missions in the Church before this people at stated periods, and to adopt some plan to raise funds, however small, for the Domestic Committee. When I first officiated in this neighborhood, it did not contain a single communicant of the Church, but now, through the grace of God, we have six. I have administered holy Baptism to 15 children and to one adult. Not unto us, O Lord, but unto thy name be the glory.

IOWA.

FROM THE REV. Z. H. GOLDSMITH, MISSIONARY AT DAVENPORT.

Davenport, Jan. 3, 1842.

After experiencing a stormy and dangerous time over the lakes, and being upset in the stage in western Illinois, the Lord conducted me without serious injury in safety to this place. I arrived here on Thursday, 14th Oct., presented my letter to the friends of the Church, which had been given me by Bishop Kemper in Philadelphia, and made arrangements for preaching the following Sunday. For the want of a suitable place I could have but one service, since which time I have officiated twice on each Lord's day, sometimes thrice. I have officiated at Rockingham, a small village four miles below, on Sunday morning, and in the afternoon at Davenport, and Stephenson at night, when the ice would permit me to cross the river. Our congregations at Rockingham were small in the beginning, but, I am happy to say, they are gradually increasing, and are now a most interesting part of my charge. A short time since I sent to St. Louis for tracts and two dozen prayer books, some of the tracts have been distributed among the citizens, some prayer books sold, and others kept for the general use of the congregation. I am preaching in a small house built by the Methodists, but open to all, as all contributed to its erection. I have not as yet urged the election of a vestry, at Rockingham, it being deemed unwise by the best friends of the Church at that place.

At Davenport the log cabin is used as the place of worship through the summer, but it is too open and cold during the fall and winter months. I have been greatly annoyed at times about a place for public worship hardly knowing where to officiate. Our congregations have not been so large or so regular owing to this fact, together with the efforts among the different sects to establish themselves. Davenport is a point of growing importance in the Territory, and destined, from its beautiful location, to become one of the most flourishing towns on the Mississippi. Methodists, Baptists, Presbyterians, and Roman Catholics, all were in the field before us. A priest is located here with a school in connection with his station for the gratuitous instruction of youth. Another fine edifice has been completed since my arrival for the sisters of charity, and they are soon, I understand, to erect on another lot a splendid church.

According to previous notice, on the 30th November, a constitution was adopted, a parish organized by the name of Trinity parish, Davenport, and a vestry elected. A gentleman who owns a large part of the property in Davenport, has promised to give us a lot to build a church upon. I trust the Lord has given me favor in the eyes of the people, and that good is in store for the Church in this place. The seed, however, must be sown in faith and watched with care and patience, and I have but little doubt that we shall reap a rich and abundant harvest. A number of prayer books are used, and the response, well made. In

Stephenson I have not officiated as often as I could have desired, owing to the ice in the river, for a month past. The difficulty is now removed, and I expect, God willing, to officiate in that town at least once in two weeks.

In company with two of my vestry, Mr. Dodge, and Mr. Parker, the speaker of the Council, I started for Iowa city, having sent on a notice several days in advance that I would officiate in Bloomington; but the gentleman to whom the letter was directed had left town, and the citizens knew nothing of the arrangement; and arriving after night, I found it impracticable to collect a congregation. At this place a church is so far completed as to be used, and that, as I learn, through the instrumentality of one zealous Churchman. Had we a hundred such men at the West and a thousand in the East where they have ample ability, then indeed, we might soon expect to see the wilderness bud and blossom as the rose.

On Saturday evening I reached Iowa city, the territorial seat of government. Here are Protestant and old side Methodists, Baptists, Presbyterians, Universalists and Romanists. All wanted to preach in the Council chamber, but were not allowed. By invitation I officiated on Sunday night in a commodious edifice nearly completed by the Protestant Methodists. A young lawyer, professing great attachment to the Church, called on me for a prayer book to transcribe the hymns for the choir, and also a part of the evening service which they chaunted most beautifully. We had a fine congregation, and, I trust, a good impression was made in favor of the Church. To become acquainted with, and bring the Church before the members of the legislature assembled, from the every part of the Territory, was one object which I had in view in visiting the city.

By an act of the legislature there was a church reserve near the Capitol square, and another nearly a mile distant; one of the four beautiful lots near the Capitol was given to us. By a subsequent act, any denomination that would enter into bonds and security to build upon the lot in three years a house worth a thousand dollars, would have a title conveyed. The four lots are now taken, one by the Protestant Methodists, one by the old side Methodists, one in dispute by the Presbyterians and Universalists, and the one which was originally given to us taken by the Romanists, and a large church commenced. I felt, when I looked at this lot, as if I could have wept over it. The Romanist bishop came down and examined the lot, entered into bonds, and in six weeks the masons were at work. In the spring they are to put up other buildings. So much for our indolence in not having a clergyman upon the spot to look after our interests. By the aid of a legal friend of the Church, I examined all the lots near the Capitol, and not a good one can be had for less than eight hundred dollars.

A clergyman of the Church ought most undoubtedly to be sent to this place, or the ground will be pre-occupied; and

so, years will not bring us up to where we ought to be at the present time. It is a strong point, and a strong man ought to be sent to it. I was informed by a friend of the Church that if a clergyman of undoubted ability should come, in less than twelve months a church would be built, and his support secured without farther charge upon the missionary funds. He farther remarked that it would be useless to send any other. So far as my own experience is concerned, I can say in truth that I have never felt my want of qualifications for the work of the ministry so much as since I came to the West.

There is a large settlement of the Sac and Fox Indians twenty miles from Iowa city, and it was my purpose to have spent a day and a night with these sons of the forest, while I was in their vicinity; but the party with whom I was travelling, having determined to return sooner than I expected, I had to relinquish my purpose for the present.

On my return from my visit to Iowa city I passed through Tipton, a small town twenty miles distant from the place; here I found a communicant of the Church and several families desirous of having the services; I promised to visit them occasionally during the week and preach, and begged them not to desert the good old Church, as I felt certain that the aid would soon be sent to them.

It is to be lamented that we have not more of the wisdom which characterizes the Romanists. They are seizing upon every important point in this Territory, and the first thing you see is a church going up. It is so not only here but throughout the great valley. The man must be blind who does not perceive that, at no distant period of our history, the West will control the destinies of the mightiest republic the world ever saw; and the Romanists are laying their foundation, broad and deep, determined to possess here all that they have lost in the old world.

I have travelled one hundred and ten miles up and down this Territory, and sixty miles through the interior, and I must say, that for fertility and beauty, I do not believe that such a country is to be found in the world, and yet we have but three clergymen in the field. My duties have been confined to conducting divine service, preaching, and distributing tracts and prayer books.

I have not been able to ascertain how many families are attached to the Church, nor can I find but one communicant, and that eighteen miles below on the Mississippi. I am, however, by no means discouraged; if the Lord shall give me strength to perform the arduous duties of the station, and grace to go in and out in a consistent manner before the people, I have no doubt the work will prosper. But it should ever be remembered that God works by means to carry on and perfect his moral kingdom. Jacob is yet small; we want help, and shall be disappointed should it be denied us. We have the promise of a lot, but have not the means to build; if our friends abroad would imitate the Romanists in this respect, I should consider the work of this station half accomplished. If they would send us four hundred

dollars, with what we could raise here, a small church could be built. The friends of the Church in Virginia, where I spent ten years of my ministry, and I trust not without some fruit, will send us aid, I am sure; and the East can supply the rest. Send us the small amount we ask, and I doubt not that in a few years prayer and praise will ascend here from a thousand tongues to God and the Lamb.

MAINE.

FROM THE REV. F. FREEMAN, MISSIONARY AT AUGUSTA.

Augusta, January 7, 1842.

During the last quarter, I have baptized infants, 2. The services of the Church have been held on all occasions, for which provision is made in the rubrics. The numbers attending the Church service continue to increase. The court-house, where we were accustomed to worship, I have, in a former report, stated, became too inconvenient for the numbers attending. On Christmas morning, we entered with great gladness of heart the commodious and beautiful house, which we hope the Bishop will soon be able, agreeably with the provisions of the Church, to consecrate to the service and worship of Almighty God. We feel that we cannot with propriety ask him to do this until the edifice, being paid for, is fully ours, to appropriate and devote. Our congregations, since we entered the new edifice, are larger than before, so that our church is even better filled than houses usually are.

The prosperity of the parish, considering the location, the short period of its existence, the prejudices and varied opposition it has had to encounter, and all the circumstances, is almost, if not quite, without a parallel. If the missionary does not greatly mistake, there is being gathered here a flock that will appreciate and do much to uphold the institutions of the Church, and to encourage missionary efforts for the planting and building up of the Church in many places in this down-east Macedonia, from whence; on every hand, the cry is beginning to be heard, come over and help us. The annual meeting of the state legislature in this place, which throws into our places of worship several months in the year, some 2 or 300 senators and representatives from every part of a commonwealth as large as all the rest of New-England, affords the opportunity of sending abroad, through the Church here planted, an influence which may be and is doing much, by the blessing of God, to spread a knowledge of our doctrines, ministry, and worship. Contributions for Domestic Missions, during the quarter, 6 dollars.

FOREIGN.

W. AFRICA.

JOURNAL OF THE REV. DR. SAVAGE.—*Continued from page 53.*

Gah Language. The following are the numerals and some

few words for common objects among the *Gaks*, who are the present inhabitants of Accra.

1. A-ko. 2. Ane-yoh. 3. A-teuh. 4. Age-wa. 5. Ane-oo-mo. 6. A-pah. 7. Pah-woo. 8. Pah-in-yo. 9. Na-hénh. 10. Nyonh-woomah, when pronounced quick, Nyoomah.

Water—Nooh.

Head—A-cho.

God—Nyúng-toh.

Hat—Fy.

Man—Noo or Bunnoo.

Father—Oo-cheh.

Woman—A-yoh.

Mother—Oon-yeh.

Earth—She-púng.

Canoe—Arching-kessá.

Gold—She-kah.

Whiteman—Mor-yeh.

Winnebah, 26th.—Yesterday I parted with captain Dayley with regret, his uniform kindness having won my regard. Taking a canoe freely proffered by Mr Hanson, commandant of the British Fort, I left Accra at half past six p. m., for Annamaboe, by sea; distance about 80 miles. We were favored with a calm, though dark and damp night; the heavy dews here often amounting to a rain.

This I soon found to be a novel mode of travelling. My trunk was my pillow, a board platform my mattress, and the wide heavens, black with clouds, my canopy. I might have obtained some sleep, had it not been for the indescribable motion of the canoe, which, acted upon by opposing forces—the paddles, current, and strong swells of the sea, kept up a sudden pitching and jerking through the night, *exceedingly awakening and unpleasant*; and the men, *thirteen* in number, who sang (if it may be so mis-named) “to keep de eye open,” as they said; and, surely, no plan that could be long continued, is better calculated to effect the object. Such singing! suited only to the condition we were then in, when to sleep was dangerous. If there were thirteen notes in the scale, I should say all were sounded. One would begin at the highest pitch of a stentorian voice, then another, and another, each on a different key from the preceding, till the last would become more like the growl of a huge mastiff, than the sound of a human voice. Sleeping beneath this combination of opposing causes was not to be expected.

We arrived here between three and four o'clock in the morning, but it being too dark to land with safety amidst the rocks that mark the shore, we were compelled to lie outside the surf for about two hours.

Winnebah is about 35 miles from Accra, and is the capital of what is called on the maps the Agonah country. The native name is Simpah, sometimes called Wimbah, from which Winnebah is derived. It contains now about 1500 inhabitants. Jurisdiction over the territory is claimed by the British who built here a small fort in 1694. Describing which, in 1715, Bosman, the Dutch historian of the gold coast, facetiously remarks, “It is covered with a flat roof, and hath four batteries so large that a man may leap over them without a stick; and the guns are of a proportionable thickness, one of them discharging a half pound ball. In short, it is a fort which wants another to defend it.”

He shows, however, his impartiality by speaking in similar terms of some of the forts of his own government.

These minor fortifications along the coast have fallen into decay since the abolition of the slave trade, but the others that have been retained, have been kept in repair, have handsome castles, and are worthy of the name.

Mr. Meredith, author of the best work extant on the gold coast, was the last commandant of Winnebah Fort. He died the victim of cruelty on the part of the natives. Falling into disfavor with them, he was suddenly attacked during a morning's walk, entirely stripped of his clothes, and forced to walk with bare feet upon *burning grass*. He was at last left tied to a stick exposed to the direct rays of a tropical sun. His friends from Annamaboe, on hearing of his dreadful condition, hastened to his relief, but arrived only in time to see him expire. The native town with the fort was soon after demolished in retaliation by British vessels. The town has been rebuilt, but no attempts made to restore the fort.

Wesleyan Missions.—The Wesleyans of England have recently made it a mission station. A school under a native, educated in the castle at Cape Coast, has been opened, and a small but convenient chapel now occupies the site of the fort. The number of Africa's children manacled here for hopeless slavery in days that are gone, can be revealed only by the books of Heaven. But it is a consoling thought that a traffic so full of blood and cruelty has an end, and that now on a spot whose history is so rife with its horrors, the freedom of the gospel is to be hereafter proclaimed.

The country around is primitive; large blocks of fine light granite, lie scattered in all directions. The soil is the best on the whole sea board; and well adapted to the production of corn (maize and millet), of which large quantities are raised and annually exported. An extensive building has been erected of granite by Mr. Hanson, of Accra, as a granary.

Numerals of the Agonah tribe—

1. A-konna. 2. Ame-yor. 3. Essanh. 4. A-nah. 5. A-noo.
6. A-sénh. 7. Essénoh. 8. A-twéeh. 9. A-panh. 10. A-deu.

Words for familiar objects—

Water—Ensoo.

Goat—Apunche.

God—Nyoompor

Gold—Ape-a-kwor.

Woman—Osse.

Whiteman—Obrofoom

Earth—Assotoh.

Although the present inhabitants of what is known as the Agonah country are said to be of a tribe entirely distinct from the Fantee, yet the similarity of the language of the two is so great as to prove that they are closely allied, and proceeded from the same stock.

Annamaboe, 28th.—Having recovered in some measure from the fatigue of the preceding night, and engaged a fresh set of men, left Winnebah at five, p. m., of the same day of our arrival,

and reached here at seven next morning, having gone during the night about forty miles.

Three miles past Winnebah I observed a high hill, called "the Devil's Hill," and sacred in the eyes of the natives. A rap on the side of the canoe towards it, was their mode of showing due reverence in passing. At day light we noticed a large number of fishing canoes dotting the surface of the sea for a great distance. When casting the net or line, it is customary to give quickly a knock upon the side of the canoe for success. It was quite amusing to hear these raps for "good luck" ringing on all sides as we passed. Between Accra and Cape Coast, it is said to be one of the best localities for fish on the whole coast of Western Africa. We are now in the region of the Fantee Tribe Proper. The British have here one of their finest forts, and castles. The commandant, Mr. Cruikshanks, received me very kindly, and treated me during my stay with great hospitality.

The Fantees were once an extensive and powerful tribe, setting at defiance the Ashantees, in the days of their greatest power; but, like other tribes throughout Western Africa, and even the Ashantees themselves, they have been reduced, humbled, and scattered, by repeated wars. As a tribe, they may be said still to be extensive, compared with many others on the coast. Their territory begins a short distance east of this, and extends to Shamah, west of Commenda, (or more properly, Commanee,) a distance of more than fifty miles; and including within its limits, nine or ten forts—occupied and unoccupied—belonging to the Dutch and British. There appears considerable difference in language at the different settlements, having been so long under different governments.

Till the last and decisive battle at Dodawah, behind Accra, between the British and Ashantees, (1826,) they were subject to the latter. It is supposed by the most intelligent European residents, that they are a branch of the Ashantees, and their language consequently a dialect. The striking similarity between them, strongly favors this supposition. A Fantee is said to acquire the Ashantee with great ease and rapidity.

The soil in the vicinity is sterile; but, a short distance from the coast, good. The rocks are a coarse granite, and mica slate. Mica and feld-spar appear in considerable quantities upon the surface, and form a conspicuous ingredient in the soil.

Singular effect of the climate upon the horse.—A singular fact has been noticed in connection with the climate (as supposed,) of this region. Horses, both native and English, flourish at Accra, which is only about 60 miles eastward; but, *here* the very animals, known to do well for years at Accra, die within a few weeks. Various conjectures have been started to account for this difference; but it seems that nothing satisfactory or definite is yet known. The horses have died, evidently from a severe disease. I saw a pony that had been recently brought down from Ashantee. It pined away, went perfectly blind, and then died.

The case is similar at Cape Coast. Experiments have been repeatedly tried with horses directly from England, and from Prince's Island, in the Bight of Biaffá, where European horses flourish, but uniformly with bad result. The same thing is true in respect to native horses from the interior. Gov. McLean informs me, that he recently received from the chief of the Ashantees, the present of a beautiful Arabian steed. All due care was taken for its preservation, but it soon shared the fate of its predecessors. The most direct route to Coomassie, goes from this point, with which there is an extensive and uninterrupted intercourse.

Articles of Trade.—The principal articles obtained from the Ashantees, are gold and ivory; for which, in return, they receive *New-England* rum, Virginia tobacco, and British cloths, valued according to the order in which they are mentioned.

Immense consumption of rum and tobacco.—The amount of rum and tobacco annually sold here, is incredible. Mr. C., the commandant of the fort, informed me, that during the two months previous, \$20,000 worth of the former had been landed—and that almost wholly from American vessels. An equal amount must be disposed of (and probably more,) at Accra. It is eagerly sought after by the natives, and goes mostly into the interior. The demand, as may be supposed, is increasing, and, as gold is the article most wanted in return, agriculture, and other employments to which they have been accustomed, are falling into neglect, for the procurement of that precious metal.

The participation and pre-eminence of our country in rum selling, &c.—America has already done her part in enslaving the bodies of Africa's children, and she is now rapidly getting (if not already) in advance of all other nations in enslaving their souls.

Annamboboe, also, has recently been adopted by the Wesleyans as a mission station. A school has been opened in conjunction with the local government, which is kept in the castle, under a native educated in the fort at Cape Coast. A chapel has been begun on an extensive plan; and a missionary is daily expected from England. Their prospects here are very encouraging. The native towns contain, in the aggregate, from six to eight thousand souls, who are well disposed towards their efforts; and great facilities are afforded by the local authorities for the extension of their operations into the interior.

Fantee language. The following are the Fantee numerals: 1. A-kull. 2. A-biyen. 3. A-bi-áh-sunh. 4. Ah-nun. 5. Ah-nuh. 6. A-si-eh. 7. A-sun. 8. Our-twih. 9. Ah-ku-nu. 10. Idu.

Names for familiar objects:—

God—Yankoompon.

Father—A-gah.

Mother—A-nah.

Water—In-suh.

Canoe—A-hen.

Ship or vessel—Kanka-hen, literally *Dutch-man's* canoe. Kanka is the word for Dutchman. This is accounted for by the Dutch

Ground—Dadi.

Woman—Ba-seah.

Man—

Goat—Apunche.

Gold—Sikkah.

being long in possession of
these settlements before
the British.White man—Brina-plural
Brofu.

Cape Coast, September 2d.—Left Annamaboe for this place about 4 P. M. on the 29th ult. The distance being only about ten miles, I took an Ashantee basket, and balanced upon the heads of one tall and one short native, performed it almost wholly in a horizontal posture. The irregular step and disparity of height of my bearers, added to the bad state of the path, produced a very unpleasant motion, worse even than the *jerking* and *pitching* of a canoe at sea.

In the vicinity of Cape Coast, as we approached, I saw some extensive fields of maize ready for harvest, and others, only on the opposite side of the road, utterly devastated by the locusts, and others again had been replanted after their visitation, but had proved abortive. As their destructive effects are very extensive, a great scarcity of corn is anticipated throughout the Gold Coast this year.

Primary Station of the Wesleyan Mission.—Cape Coast is the primary and acclimating station of the Wesleyan Mission of England to the Gold Coast. The number of European residents at this point is fourteen (exclusive of the missionaries), who are generally men of intelligence, and favorable to missionary operations. Governor M'Clean, President of the Council, and Governor of Cape Coast and its dependencies, has from the first shown himself a friend to the cause. A school has been kept for many years in the fort. It contains, at present, over 150 scholars, and is under the charge of a native, who having received all the advantages to be derived from the school here, was sent to England by Governor M'Clean for higher qualifications.

In this school all the teachers now employed by the Wesleyan Mission received their education, except some of the females, who were instructed at different times by the ladies of the officers in the fort. Others throwing off their native habits, have attained to lucrative and useful situations in the different mercantile establishments. Some, indeed, have acquired sufficient to live in the style and comfort of civilized life.

Interesting incidents respecting the introduction of Christianity.—Many of these scholars, since the establishment of the mission, have made a profession of Christianity, and have been set up in different capacities, as lights in the surrounding darkness. The origin of the religious inquiry among them is exceeding interesting and encouraging to all engaged in the cause of missions. Chaplains had been sent out at different times, but little, if any, direct effort was made upon the natives aside from the children in the school. Here, however, the Bible had been made the text book from the beginning. The Prayer Book, as set forth by

the Church of England, was in regular and common use. Instruction was given on the catechism, confession, Lord's prayer, creed, and ten commandments, and many of the collects learned by heart. The morning service was read on Sunday at 11 o'clock, when all the teachers and scholars were required to be present. In the absence of the chaplain, this was continued by the governor, or some other officer in the fort.

By these means combined, and in operation for several years, important religious notions, it was at last discovered, had been imbibed, and were working a silent and extending influence. A feeling of uneasiness in respect to their own ways arose in the minds of a few, followed by a spirit of inquiry, which resulted in a firm conviction that the superstitions of their country were *wrong*, and that the "new way" discovered in the Word of God was *right*. A gradual abandonment of their native habits succeeded, which soon led the way to a formal recognition of the Christian religion. A circle for prayer and the perusal of God's Word was then formed, numbering at first but four or five, but gradually increasing among both sexes. Measures were now adopted for a more systematic observance of the Lord's Day among themselves. The morning service of the Church of England was adopted in imitation of that in the Fort. This they performed at 6 o'clock in the morning; attendance was given at 11 in the Fort, and sermons selected for the occasion were read in the afternoon. At night they again met for social prayer. This, I am informed by individuals of the party themselves, was the established order of things *before they had any special Christian advice or direction from abroad*. At last, upon the return of one of their number who had visited Sierra Leone, somewhere about the year 1830, they heard of a class of men called *missionaries*, who had come to Africa for the sole purpose of preaching, and instructing men in this "new way" which they had spontaneously adopted. They were henceforth seized with a desire to obtain such a man; said my informant, "*we now began to cry for a missionary; all our prayers now were, that God would send us such a man.*"

Kindness of a pious sea-captain. The interest of the governor was earnestly solicited, and promised. At last, a pious sea-captain visited Cape Coast, and on hearing of this favorable state of things, made due representation to the Wesleyan missionary committee, on his return to England, (of which society he was a member,) offering at the same time to take out a missionary free of expense.

Missionary sent out by the Wesleyans. As might be supposed, from the known zeal and promptitude of the English Wesleyans, a man was soon found for this good work. Accordingly, a Mr. Dunwell, the pioneer of this mission, landed here in the latter part of 1834, well received by the European residents, but especially by these young inquirers, who, like Cornelius of old, were "all here present before God," as it were, "to hear all

things that were commanded him of God." This highly favored missionary soon found that he had entered upon a field ripe indeed, for the harvest; for, at this period, their number had increased to more than thirty, including five or six females. Many of these were found to be in possession of a good common education, with wills already bent, and hearts melted into contrition and love, (for the evidence was too strong for doubt that it was the *Spirit* without the conscious aid of man, bestowing a blessing upon the ordinary use of the Word,) able at once to comprehend, and desirous to receive, the message of God. In fine, all they seemed to require, was, to be taken by the hand and led to the cross. Of these early converts, the principal one, is the present superintendent of the Fort School, now acting secretary to the local government, and preacher in connection with the Wesleyan mission; others are employed as teachers, clerks, and factors.

Speedy death of the Missionaries. Mr. Dunwell did not survive long, so many and urgent were the demands upon his time and labors. Within a few months after his arrival, he was removed from his interesting charge. So, also, were his immediate successors, Messrs. Hanop and Wrigley, with their wives, who, with Mrs. Freeman, the wife of the superintendent, and oldest missionary in the field, make up the number of six, who have died since the commencement of the mission, (close of 1834.) There are, at present, three missionaries in its connection. Mr. Freeman, now on a visit to England; Mr. and Mrs. Mycock,* located here; and Mr. Brooking, at Accra. The last three have been in the country about six months. Intelligence has lately been received from England, that eleven more, male and female, are soon to join them, with the view of supplying vacancies, and extending their operations to the interior.†

Progress of this Mission. The operations of the mission have advanced very rapidly since its commencement. They have in the whole connection—the different stations taken together—six or seven hundred. I have had free communication with the missionaries on their mode of proceeding. Persons expressing a desire to join "the society," are admitted as candidates for membership; the ordinances of baptism and the Lord's Supper, are in the mean time administered, and often, as "means of convicting grace;" after which, a conformity to their "rules of discipline" for six months, entitles them to all the privileges of "members of full standing."

Estimate of Christianity. Such has been the state of things for years in the vicinity of the forts, that a disposition to conform to the institutions of civilization and christianity, has been

* Mr. and Mrs. M. have since returned to England, without the intention of again visiting Africa.

† This number soon arrived; but, at this date, (Sept. 23d,) we have heard that four out of this number (2 females and 2 males,) have died.

gradually increasing among the people. There are many external inducements operating to produce it. It is unattended with persecutions, as in many other parts of the world; and meets with no deep-rooted prejudices or systems, which must first be overcome. To put on the Christian religion, and adopt its prescribed habits, is *next* to being a white man in the eyes of the natives, and confers upon the professor a decided superiority over others.

A most serious difficulty. The grand evil with which the missionary will have to contend, is *polygamy*. This is something which the candidate expects *first* to have to give up; but, in practice, it is found to be the *last*. To allow the heathen to profess Christianity, and still live in a practice so contrary to its spirit and institutions, as polygamy, (for which some have contended,) is setting up a standard below that found in the New Testament. Unless the heart has been changed, and new motives, feelings, and principles of action have been implanted by the Holy Spirit, it is worse than useless to admit him to a profession of the Christian religion, or require him to give up a practice to which he is so strongly wedded. His return or relapse will be certain, when no one who knows him can doubt, that this "last state is worse than the first." If I do not err, it will be found that, in no country are great caution and protracted trial more necessary, in admitting adult heathens to a profession of Christianity, than in Africa. Outward conformity merely will never prove its evangelization. The history of Roman Catholic missions sufficiently establishes this point.

Effects of the Wesleyan Mission. Much good has evidently been done by the Wesleyan mission. Chapels have been begun and finished at Cape Coast, Annamaboe, Winnebah, Accra, and at one or two interior towns; and, with most, a school opened under the charge of a competent native teacher, from the government school at Cape Coast.

[TO BE CONTINUED.]

MISCELLANEOUS.

CHURCH MISSIONARY SOCIETY.—NEW ZEALAND.—*Tepuna*.—The past year has been marked by many encouraging circumstances; and we have much reason to be thankful for the success of the Gospel among the heathen, as well as for our own preservation. Our Lord's-day duties have been regularly attended to; and instruction given on week-days, at the station, to those natives who have visited us; and at their dwellings, as opportunities have offered. Public service has been held, on Lord's days, at Kaihiki, Warengaere, Patunni, and Tangitu. Thirteen adults and two children have been baptized during the year: others are seeking to be admitted into the Church by the same rite.

The natives at Takou, Matauri, and the Ngaere, have been visited and some have been baptized. The Gospel is finding its

way to every tribe, and to every family. May it find access to every heart, and cause the people to crown our Redeemer—Lord of all!

Kerikeri.—During the past year, the ordinances of Baptism and the Lord's Supper have been administered twice. Sixty-three natives were admitted to baptism, most of whom had been candidates for a considerable time: there are others, who are candidates for that holy ordinance. Sunday schools are conducted by native teachers at the above places, and are, I trust, the means of much good. We would hope that the Lord is pleased to bless this *day of small things*.

Wangaroa.—The Gospel of Jesus Christ has been made known to the perishing heathen, without much interruption. Our congregation has been large; more than our little chapel could contain. The attention of several to the truth is very encouraging. Several additions have been made to the number of candidates; and I hope that some of our members feed upon God's word, and grow thereby.

Monthly visits have been made to the natives of Matauri, Ngaere, Wainui, and Mahinepua, on the coast, and to the natives contiguous to the station. I trust the natives at Matauri are advancing in the divine life. Some at Ngaere promise well: one has been admitted by baptism into the Church at Kerikeri. The Sunday schools for adults and children have been pretty well attended, and have averaged from 200 to 300.

The number of persons who have been admitted to the Holy Sacrament is eight. During the year, seventeen adults and thirteen children have been admitted to the ordinance of baptism. The number of candidates for baptism is now considerable. One of them, a young woman, who could read well in the Testament, died last evening. Her stepfather says that her book was her daily companion. A little before her death, she said to him, "Will you continue steadfast?" She afterward called for "Mother;"—the natives call the Missionaries' wives, "mother;"—and then said, "It is ended," or "It is finished," and spoke no more. Instruments are being raised up from among the natives of Wangaroa, who are not only willing but able to exhort their countrymen. James Kepa Tupe, Paora te Oka, with some others, are making themselves useful. Upward of thirty native men have been received into the visible Church of Christ; of some of whom, I hope that they have been united to Christ by a living faith. The number added to the Church during the past year is between sixty and seventy. We have endeavored to act with caution in the admission of candidates into the Church. We have, in the first place, examined their knowledge of the fundamental doctrines of the Gospel; and, secondly, the conformity of their actions to these truths. We have made especial reference to my own actual knowledge of the candidates, and particular inquiry of those established Christian natives who have given instruction to their countrymen. The individuals whom I had concluded to put off for another

opportunity were objected to by their native teachers. I trust we are advancing in the missionary cause. Some of our Christian natives behave exceedingly well; and there are many candidates for baptism, some of whom, I have reason to hope, are sincere. There are, however, tares to be found among the wheat. The New Zealanders are only children of a larger growth: they require *line upon line, precept upon precept*. Upward of sixty natives have been baptized during the half year. Average number of the congregations:—at the station, 100; at Waipaipai, 120.

Paihia.—The Sunday school has been regularly continued. Average attendance: males, 30; females, 25; infants, 14. At Kororarika, still the residence of the Popish Bishop and his Priests, we have been enabled to continue two English and two native services. The attendance of both Europeans and natives has lately very much increased, notwithstanding the efforts of the Papists to mar the good work. Wangai, Waikino, Waioomio, Tirohanga, and Wangaruru, have been occasionally visited by ourselves and Christian natives. Numbers continually come from a distance for examination, and we have great encouragement. Numerous applications for books and slates have been made, by persons who have come from a distance for Christian instruction. The number baptized during the past year is 100. When we look at the number pressing forward for admission into the Visible Church, and consider also the universal demand for the Scriptures and instruction, the state of the natives calls forth the astonishment of those who may be disposed to make any inquiry. Even the enemies of religion bear an unwilling witness in complaining that such is now the state of things, that natives will do no work on the Lord's day.

Waimate.—An unprecedented number of candidates for baptism have presented themselves; and far more than usual have been admitted to partake of that Sacrament. Though we can by no means say that these Christian converts have attained a high moral and religious standard, yet we see them maintaining a consistent deportment; showing, by their reverence of the Lord's day, their diligent use of the means of grace, their keeping the commandments, and putting away heathen practices, combined with great love for the word of God, that they really have *the fear of God* in their hearts. During the year, the new Church has been put up and roofed, so as to allow of Divine Service being held in it. The number of adults received into the Church at this place, by baptism, during the year, is 566, and 199 children, including six Europeans; making a total of 765. The native communicants have averaged 200, and the European 18. Two English services have been given every Lord's day, at which there has been an average attendance of 80. It has afforded us much pleasure to remark the holy jealousy of the poor natives, lest they should partake of the Lord's Supper unworthily. Their consciences being extremely tender, they are

not satisfied until they have unburdened themselves to us ; and though they highly esteem the privilege of attending the Lord's table, they often forego it, through fear of partaking unworthily. We have had much to encourage us. The Church of Christ is extending : its foundation is a rock, and the gates of hell shall not prevail against it. While it is our privilege thus to behold the advancement of the Gospel, we have still no reason to glory, but much to keep us humble, and to cause us to ascribe all honor and power to our adorable Redeemer. In visiting the sick, I found Timothy, a chief, in a melancholy state. He said that his heart was the only part affected ; and that was in consequence of his people having believed in God only with their lips, while their hearts were with the things of the world. He expressed a strong desire to be relieved from the burden of sin, and to depart and be with Christ. He asked, in the most mild simple manner, for the medicine which Europeans used to destroy life. I thus perceived the delusion under which he was laboring. I spoke of Christ to the poor man, who was truly hungering and thirsting after Him, and left him much refreshed. Our chief, Noble, has become quite a European in his habits. He has a neat little weather-boarded cottage, which is furnished with tables and chairs like our own ; and his food is much the same. He has purchased tea, sugar, and rice, from the European settlers ; and is as cleanly, with his wife, as any white persons, and in all respects as comfortable. He assembles his servants, and the people about him, morning and evening, for prayer ; and all his concerns are conducted with the utmost order. His Excellency Governor Hobson has just visited this place : he, with his suite, supped at Noble's, and was vastly pleased with him.

Kaitia.—During the past year, 154 adults and children have been admitted to baptism, and about 80 to the Lord's supper. We trust that the greater part of them, from their attention to the means of grace, are making progress in the divine life.

On Lord's days, the service has been read morning and evening at the Settlement, and in the villages in the vicinity. The average attendance at our chapel has been between 300 and 400. Sunday schools for men and women have been regularly continued. A married woman, Alice Pua, lately died in the Lord, *full of faith* and hope in that glory which awaits the righteous. She had been a great sufferer for two years ; but she fed on the Word of God as her portion, and there was scarcely a part of the Testament with which she was unacquainted. We could not visit her without admiring the grace of our Lord Jesus Christ, which, toward her, was indeed very abundant. Our prospects of future usefulness are, upon the whole, cheering, should it please God to continue us to labor here. In conclusion, we praise the Lord for what he has done, and desire to trust Him for that which is to come.

The importance of Mr. Colenso's valuable labors, in connexion with the press, become every year more evident. In the

present circumstances of New Zealand, when so many of the natives have acquired the ability to read—when so extensive a demand is made for books—and when so great an impression is produced on their minds by what they read, the committee have felt constrained to comply with the urgent request of the missionaries, to send out an additional press. The following is a list of the books, &c., composited and printed at the mission press, during the year ending December 31, 1840 :—10,000 Catechisms, 2,000 lessons, 1500 title-page, 8vo. for parts of Testament, 11,000 psalms, 156 pp. 12mo., 5,000 Daniel and Jonah, 2,000 calendars, 6,000 Sigs. I, O, U, large prayer book, 36 pp. 12mo., &c., &c.

Reports of the Missionaries to the end of 1840—Abstract.

SOUTH INDIAN MISSION.—*Dohnarow.*—The Bishop of Madras visited this station, and confirmed 160 persons.

Palamcottah.—On Thursday morning he received the salutations of the catechists of this station and their wives, of the schoolmasters, the Preparandi class, the seminary boys, and the girls of Mrs. Pettitt's school, with great numbers of the native Christians, both men and women, from the various congregations of this station. Afterward, divine service was held in the church, and the confirmation took place; at which the catechists and members of congregations in the Rev. P. P. Schaffter's districts, amounting to 281, and those from our districts, amounting to 284—a much less number than had been prepared by us, many not having come in from the villages—each furnished with a printed ticket, were confirmed. As this was the first confirmation that had taken place in these parts, the chief part of the people were adults; and feeble trembling limbs bore many a gray head to receive the Bishop's blessing. His lordship was pleased to express himself much gratified, both by the number of candidates, and by the devout and orderly manner in which they conducted themselves throughout the service. We doubt not that a lasting blessing from on High will accompany the solemn services of the day. The accounts show an increase of 358 persons under Christian instruction, independently of the Dohnavoor district. This is partly to be accounted for by the accession of the people delivered over to our charge by the Rev. J. J. Müller; and partly by the accession from heathenism of one or two new villages. In one of these villages, the people, at least some of them, were, many years ago, for a short time under instruction; but yielding to strong temptations from the heathen, who made them great promises, they went back. They have been received again with much caution. The admission of 108 persons to baptism, of whom 39 were adults; the administration of the Lord's supper to communicants in six different villages; and the preparation of nearly 400 candidates for confirmation, although only 284 came in to receive the rite, as it was the busy season in some of the villages; show that our labors, by God's blessing, have not been altogether without effect. We have been exceedingly gratified in witnessing the beneficial effect

upon the minds of the people, of preparation for confirmation, and the accurate knowledge of the subject which they were found to possess; and we are happy to be able to bear testimony to the diligence of the catechists, in instructing the candidates as to the nature of the rite. We are happy to say, that few cases of bad conduct have occurred during the past year, and that we find much less trouble and difficulty than formerly on the subject of marriages: our firm and determined course has, by the blessing of God, been attended with the most beneficial results; and we believe that, by degrees, all our measures for the promotion of good order—and we are desirous of using every measure conducive thereto—will, by the same blessing, produce their due effect.

Our pious catechist Sinnappen, entered into his eternal rest, and the burial service was performed by me in the evening. During his illness, we visited him frequently, and directed him to the Heavenly Physician. Although he spoke very little, I observed him to seek diligently for mercy and comfort from Jesus and His Word. He said that he looked to Jesus alone to give him true repentance, to purify his soul by His blood, and to take him to His kingdom. He yesterday desired me to administer to him the Lord's supper. As I had no wine with me, and did not suspect that his end was so near, I promised to administer it next Lord's day. This morning he directed his daughter to read to him from the Golden Treasury—a valuable present to him from the Rev. J. Tucker; and as he was not able to pray himself, he desired his daughter to read the Lord's prayer. A few minutes after, he repeated thrice, "Lord Jesus, save me!" He spoke no more, as convulsions began. I saw him afterward, but could only commend his redeemed soul to Jesus. He was one of our converts at Mayaveram. The late Rev. G. T. Bärenbrück and myself, believing him to be a real Christian, employed him as a Reader in the Mission. Forty-one souls have been received into the Christian church during the last six months, viz: 14 men, 7 women, and 20 children. There has been an increase of eight villages, containing 196 souls, in the number of those under Christian instruction, and 108 have been baptized—a considerable number, when we consider that the northern parts of the Tinnevely district have always proved, comparatively, a spiritually hard and barren soil. Several families having joined us from Roman Catholicism, increases the number of the baptized.

Vaingadaisarapooram.—It being harvest-time in this place, the people were all in the fields. They returned home very late, and I had prayer with them. The Christians in Tinnevely never like to see a minister depart from their place without his having previously prayed with them. However tired they may come from their work, they do not like to go to rest until he has given them a word of exhortation, and prayed with them: this is one of the good things in the Tinnevely Mission.

Nerleryanalloor.—Here our congregation consists of one

family only; but the catechist is a diligent man, and keeps a school, which has long been going on to our satisfaction. The history of the Christian man of this place affords an instance that the Gospel may, after a long time, still spring up and bear fruit. When very young, he entered a family of native Christians belonging to the Church Missionary Society, who employed him as a servant; and at the same time endeavored to instil into his mind the principles of the Christian religion, which he began to love and respect. His heathen parents, perceiving this, took him away, and soon got him married to a heathen woman; and, by this and other means, actually succeeded in alienating his heart from the Christian religion. After this, he lived about fifteen years as a heathen; feeling, however, from time to time, that he had done wrong in forsaking the Christian religion. About five years ago that feeling increased, so that, notwithstanding the opposition of his wife, he resolved to embrace Christianity for the second time. His wife is now more reconciled, and occasionally learns the Word of God herself. His son, a youth of 16 or 17 years, is still better disposed than his mother. He wishes to be baptized; but his mother will not allow it, lest he should not be able to get a wife from among their relatives. We may say, that this man is in this place as Lot was in Gomorrah, alone and a stranger, having nothing in common with the inhabitants. May the Lord give him grace to stand fast in the Truth!

Rev. P. P. Schaffter's Station.—The number of congregations under my care is fifty-one. They are dispersed in eighty-four towns and villages, over a tract of country which forms the northern part of the Tinnevelly Province, extending more than seventy miles from north to south, and more than fifty from east to west. Many congregations give me a great deal of pleasure, by their general good behaviour and steady attendance upon the means of Grace. In several, there are a good number of precious souls, who testify, by their abandoning every kind of idolatry and other works of the devil—by their love to the good Word of God—by their cheerfully suffering for Christ, rather than deny him, that they are His true disciples, though inwardly and outwardly laboring under great disadvantages.

A Widow's Mite.—The two widows whom I baptized at Mel Rajahpaleyam, I have known a long time: they have always given us much satisfaction, which increased when, on examination, I saw what progress they had made in the way of salvation. After baptism, each of them brought me a half-rupee, as a benefaction to the poor fund. As one of them is very poor, I told her to take the half-rupee back, and to bring me instead, one anna (sixteenth of a rupee), or even a doody (about a farthing), which would be just as acceptable; but she refused to do so, saying, "This I long ago determined to give at the day of my baptism, and set it apart for the purpose: please to take it: I give it with all my heart." This is indeed the mite of the poor widow!

Suvisheshapooram.—There are under Christian instruction 1118 families, or 3902 souls: of these, 382 adults and 243 children, in all 625, have received baptism; and the remaining 3377 are candidates for that rite.

Meignanapooram.—During the year, the total accession from heathenism is ninety-eight families, containing 310 souls. This number, and the congregations which were transferred by the Rev. J. J. Müller, make the total of souls under my care 2956. Of this number, 829 are baptized, and 145 have been admitted to the Lord's Supper. My schools remain steady, numbering 600 children. I have a vast number of applications on all sides for schools; and could at once double the number, were there eligible masters, and funds to pay.

Mavelicare. Opposition has been experienced by the Rev. J. Peet, in carrying on his labors at this station. Enraged at the baptism of Cornelius, the Rajahs, the Temple authorities, and the Tasildar of the district, used every means to hinder the progress of the mission, and to degrade all the people connected with it in the eyes of the natives. Mr. and Mrs. Peet and their family, as well as the converts, were exposed to much personal insult, and the highway between the station and the town was blocked up. On this point, Mr. Peet felt it to be his duty to seek redress from the Dewan of Travancore. As soon as this was known, the most violent threats were uttered against Mr. Peet. It was said that he should be poisoned. A plan was laid to stone him in the dark. And considering that he was the only European within the compass of thirty miles, and living in a place where every thing is effected by brute violence, where murders are not unfrequent, and with the religious feelings of the heathen excited against him, there was great cause for fear lest some of these threats might be executed. But it pleased our Heavenly Father to extend His preserving care over him; and after a delay of many months, the matter was brought, through the intervention of the British Resident, to a successful termination, and all outward hostility to the progress of the Gospel has ceased.

INTELLIGENCE.

MISSIONARY NOTICES, (DOMESTIC).—The Rev. B. B. Killikelly, D.D., having returned to Vincennes, Indiana, has been again recognized as the missionary at that station.

The Rev. D. E. Brown has been recognized as the missionary at Flint, Mn.

The Rev. John West has been appointed a missionary in Maine, and recognized as the missionary at Bangor.

The Rev. Foster Thayer, (lately appointed a missionary in Indiana,) has become the missionary at Niles, Michigan.

The Rev. F. B. Nash, (late missionary at Paris, Ky.) has become the missionary at Hopkinsville, Princeton, and Trenton, Ky.

Calais, Maine, Iowa City, and Bloomington, Iowa, and Adrian, Michigan, have been recognized as new stations; and Albion and Homer, Michigan, have been substituted for Dexter, and Flint, Mn., for Ypsilanti, as stations.

Troy, Mn., and Paris, Kentucky, have been discontinued as stations (the former to take effect the first of April) in the expectation that they will be hereafter self supporting.

BISHOP KEMPER'S APPOINTMENTS.—The Rt. Rev. Dr. Kemper, Missionary Bishop for Wisconsin and Iowa, and administering the dioceses of Indiana and Missouri, has communicated the following as the Sunday appointments of a visitation in which he is at present engaged, viz:—March 6, Racine, Wisconsin; 13, Michigan City, Ind.; 20, 27, and April 3, Indianapolis; 10, Vincennes; 17, New Harmony; 24, Evansville; May 1, Kemper College, Mo.; 8, Boonville; 15, Jefferson City; 22, St. Louis, (probably); 26, Convention of Indiana at Vincennes; 29, Vincennes; June 5, Buffalo Knob, Mo.; 12, Palmyra; 19, Hannibal; 26, Madison, Iowa; July 3, Agency of Sacs and Foxes, Iowa; 10, Iowa Cy.; 17, Burlington; 24, Bloomington; 31, Davenport; Aug. 7, Dubuque; 14, Mineral Point, Wisconsin; 21, Madison; 25, Aztalan; Sept. 4, Milwaukie; 11, Whitewater; 15, Southport; 25, Beloit; Oct. 2, La Porte Ind.; 9, Mishawaka; 16, Logansport; 23, Fort Wayne; 30, Lafayette; Nov. 6, St. Louis, Mo.; 10, Missouri Convention, St. Louis; 13, Kemper College; 20, Herculanium; 27, Potosi; Dec. 4, Cape Giredeau; 11, New Albany, Indiana; 18, Richmond. This plan, the Bishop states, is only a sketch: providential circumstances may greatly interfere with it; and very many places, not here named, will be visited on the other days of the week. The visitation of Wisconsin was commenced about the first of February.

TEXAS.—It is expected that the Church at Galveston, will be consecrated by Bishop Polk, on Easter Day.

MISS F. MULLIGAN expecting to return to Athens in a few weeks, it is requested that all articles, &c., designed to be forwarded by her for that mission may be sent to New-York by the 20th inst.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from Jan. 15th to Feb. 15th, 1842.

DIOCESE OF MAINE.	
Augusta, St. Mark's Church, (a missionary station,) - - -	\$6 00— 6 00
DIOCESE OF MASSACHUSETTS.	
Boston, St. Paul's Church, Missionary Association, - - -	61 50
" (Anonymous,) for Sunday school at Raymond, Miss., - - -	3 00
Salem, St. Peter's Ch., Ev. So., for Tecumseh, \$25; Ls.' So. \$37 72, - - -	62 72—127 22
DIOCESE OF RHODE ISLAND.	
Newport, Zion Church, for Bangor, Me., - - -	50 00
Pawtucket, St. Paul's Church, for do., - - -	18 00— 68 00
DIOCESE OF CONNECTICUT.	
Derby, St. James's Church, - - -	17 00
New London, St. James's Church, for Mishawaka, Ind., - - -	20 00— 37 00
DIOCESE OF NEW-YORK.	
Gilbertsville, Christ Church, - - -	10 00
Hobart, St. Peter's Ch., - - -	5 00
New-York, Ascension Church, legacy of the late T. Otis, Esq., - - -	5000 00
" Grace Ch, for Lincolnton, \$100; for Richmond, \$30; for Tecumseh, \$40; for Bangor, \$50; Alleghany City, \$30, - - -	250 00
" All Saints' Ch., for Kem. Coll. \$25; for Pontiac, \$15, - - -	197 04
" St. Bartholomew's Church, for Indian Missions, \$3, - - -	72 58
" St. Clement's Church, - - -	42 27
" Miscellaneous; individuals, for Mishawaka, Ind., - - -	10 00—5586 89
DIOCESE OF WESTERN NEW-YORK.	
Auburn, St. Peter's Ch., - - -	21 65
Avon, Zion Ch., - - -	5 00
Angelica, St. Paul's Ch., - - -	4 00
Buffalo, Trinity Ch., - - -	21 37
Bainbridge, St. Peter's Ch., - - -	5 00
Brockport, St. Luke's Ch., - - -	3 00
Canandaigua, St. John's Ch., - - -	9 57
Catharine, St. John's Ch., - - -	2 00
Centerfield, Trinity Ch., - - -	3 16
Ellicottville, St. John's Ch., - - -	3 00
East Bloomfield, Zion Ch., - - -	2 64
Elmira, Trinity Ch., - - -	9 00
Fulton, Zion Ch., - - -	2 00
Fayetteville, Zion Ch., - - -	12 00
Greene, Zion Ch., - - -	9 00
Guilford, Christ Ch., - - -	2 00
Geneva, Trinity Ch., - - -	103 00
Homer, Calvary Ch., - - -	3 00
Hunt's Hollow, St. Mark's Ch., - - -	4 00
Hamilton, St. Thomas's Ch., - - -	3 00
Le Roy, St. Mark's Ch., - - -	15 00
Lewiston, St. Paul's Ch., - - -	1 25
Lockport, Grace Ch., - - -	8 00
Moravia, St. Matthew's Ch., - - -	2 00
Manlius, Christ Ch., - - -	9 00
Medina, St. John's Ch., - - -	2 60
Mount Morris, St. John's Ch., - - -	29 00
New Hartford, St. Stephen's Ch., - - -	5 00
New Berlin, St. Andrew's Ch., - - -	10 00
Oxford, St. Paul's Ch., - - -	10 00
Oswego, Christ Ch., - - -	14 48
Owego, St. Paul's Ch., - - -	3 65
Pen Yan, St. Mark's Ch., - - -	7 00
Pierpont Manor, Zion Ch., - - -	11 26
Rochester, Grace Ch., - - -	3 00
Rochester, St. Luke's Ch., - - -	100 00
Richmond, St. Paul's Ch., - - -	1 00
Rome, Zion Ch., - - -	6 65
Syracuse, St. Paul's Ch., - - -	28 05
Sackett's Harbor, Christ Ch., - - -	7 00
Skaneateles, St. James's Ch., - - -	5 00

Utica, Trinity, - - - - -	22 98
" Grace Ch., - - - - -	17 38
Waterloo, St. Paul's Ch., - - - - -	5 18
Waterville, Grace Ch., - - - - -	1 77
West Granby, St. Luke's Ch., - - - - -	2 50
Westfield, St. Peter's Ch., for Michigan, - - - - -	4 00—559 54

DIOCESE OF NEW-JERSEY.

Newark, Trinity Church, (Miscellaneous, \$16 67,) - - -	22 29
Paterson, St. Paul's Church, for Duck Creek, - - -	4 12
Perth Amboy, St. Peter's Church, - - - - -	16 60— 43 01

DIOCESE OF PENNSYLVANIA.

Erie, St. Paul's Church., Lieut. Simpson and lady, - -	10 00
Lower Dublin, All Saints' Church, } for Prairieville Mission -	10 00
Holmesburg, Emmanuel Chapel, }	
Pottsville, Trinity Church, - - - - -	10 25
Philadelphia, C'st. Ch., Lad. Miss. As. for Jefferson City, \$25 00,	125 00
" St. Andrew's Church, - - - - -	100 00
" St. Luke's Ch., Female S. S., for Jefferson City,	20 00
" St. James's Ch., Bee Hive Asso., for Jefferson City,	50 00
" Trinity Church, Female S. S., for Ind., - - -	33 23
" St. Peter's Church, (Miss Wilhemina Smith, 3,) -	143 00
Westchester, Holy Trinity Church, - - - - -	5 00—506 48

DIOCESE OF MARYLAND.

Baltimore, St. Peter's Ch., for Evansville, \$25; for Pontiac, \$62,	87 00
Frederick, All Saints' Church, (Sunday School, \$5,) - -	20 00
Rock Creek, Parish, D. C., - - - - -	5 00
Miscellaneous; Miss. Box at Baltimore, (little boys' box, \$3 25,) -	21 75—133 75

DIOCESE OF VIRGINIA.

Amelia Co., Raleigh Parish, - - - - -	3 25
Bedford Co., East Russel Parish, - - - - -	42 00
Essex Co., St. Ann's and South Farnham Parishes, - -	35 67
Jefferson Co., Charleston, Zion Church, - - - - -	26 26
Lancaster Co., Christ Church, - - - - -	27 50
Norfolk, St. Paul's Church, - - - - -	37 50
Mecklenburg Co., St. James' Parish, - - - - -	5 00
Miscellaneous, Miss S. E. Norgram, - - - - -	2 50—179 68

DIOCESE OF SOUTH-CAROLINA.

Columbia, Trinity Church, - - - - -	140 00
Charleston, St. Peter's Church, - - - - -	29 00
" St. Philip's Church, - - - - -	210 00
" St. Michael's Church, - - - - -	56 50
Society Hill, Trinity Church, - - - - -	32 00
St. John's Island, St. John's, - - - - -	20 00
Miscellaneous, Marriage fee of a rector, - - - - -	25 00—512 50

DIOCESE OF MISSISSIPPI.

Woodville, St. Paul's Church, (a missionary station,) - -	13 25— 13 25
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DIOCESE OF FLORIDA.

Fort Monia, Lieut. E. R. Long, - - - - -	10 00
St. Augustine, Trinity Church, (a missionary station,) - -	6 00— 16 00

DIOCESE OF MICHIGAN.

Marshall, Trinity Church, (a missionary station,) - - -	5 38— 5 38
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DIOCESE OF ILLINOIS.

Chicago, St. James' Church, - - - - -	25 00
Mendon, Zion Church, (a missionary station,) - - -	1 56
Pittsfield, St. Stephen's Church, (a missionary station,) -	1 25— 27 81

DIOCESE OF MISSOURI.

Jefferson City, Grace Church, (a missionary station,) - -	5 00— 5 00
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DIOCESE OF KENTUCKY.

Smithland, Calvary Church, (a missionary station,) - - -	4 37— 4 37
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WISCONSIN.

Elkhorn, St. John's Ch. in the Wilderness, (a missionary station,) -	4 50
Green Bay, Christ Church, (a missionary station,) - - -	5 00
Prairieville, — Church, (a missionary station,) - - -	2 31
Racine, St. Luke's Church, (a missionary station,) - - -	12 56— 24 37

Total contributions since June 15, (eight months,) \$17,433 66 Total, \$7856 25
 Total payments since the same date, \$22,864 80

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th Jan. to 15th Feb. 1842.

MASSACHUSETTS.	
Andover, Christ Church, - - - - -	15 84
Boston, St. Paul's Missionary Asso., - - - - -	67 50
" " support of 4 children in Africa, balance of pledge, - - - - -	46 00
Hanover, St. Andrew's Church, - - - - -	2 00
Pittsfield, St. Stephen's Ch., an. sub., - - - - -	250 00
Salem, St. Peter's Ch. Sewing Circle for Africa, - - - - -	17 72—399 06
RHODE ISLAND.	
Pawtucket, St. Paul's Ch, sem. annual contributions, one hf.,	19 00— 19 00
CONNECTICUT.	
Derby, St. James Ch., Anna Humphrey's Soc.; for ed. of Anna Humphrey's in Africa, first payment, - - -	15 00— 15 00
NEW-YORK.	
Brooklyn, Emmanuel Ch., S. S. for Africa, - - - - -	2 69
Flushing, St. George's Church, for Africa, - - - - -	5 00
New-York, St. Bartholomew's, ed. of Sophia Bartholomew, at Cape Palmas, first annual payment, \$20; Fo- reign Missions generally, \$25; Texas, \$7; half balance of collections, \$64 58, - - - - -	116 58
" Legacy from estate of the late Thomas Otis, Esq.,	5000 00
" St. John's Ch. S. S. ed. Freeman Clarkson at C. Palmas, first ann. payment, - - - - -	20 00
Peekskill, St. Peter's Ch., monthly offerings, for Africa, -	12 75—5,157 02
WESTERN NEW-YORK.	
Bainbridge, St. Peter's Church, - - - - -	25
Geneva, Trinity Church, - - - - -	30 00
Manlius' Christ Church, - - - - -	9 00
Norwich, Emmanuel Church, for Rev. C. S. Ives, - - -	3 00
Richmond, St. Paul's Ch., for Africa, - - - - -	1 00
Rochester, St. Luke's Ch. for Greece, \$5; for China, \$5; for ed. of Sophia Rochester, Africa, \$20; for Africa, \$10; Foreign Missions generally, \$60, - - - - -	100 00
Syracuse, St. Paul's Church, - - - - -	5 00
Sackett's Harbor, Christ Church, - - - - -	3 79—152 04
NEW-JERSEY.	
Newark, Trinity Ch., monthly collections, half, \$5 62; J. W. H., \$8 33, - - - - -	13 95
Perth Amboy, St. Peter's Ch., half, - - - - -	16 60— 30 55
PENNSYLVANIA.	
Erie, St. Paul's Ch., Lt. Simpson, U. S. A. and lady, half, -	10 00
Germantown, unknown friend, - - - - -	50
" St. Luke's Female Asso., - - - - -	16 50
Kensington, Emmanuel Ch., support of ——— Donaldson in Africa, first payment, - - - - -	20 00
Manayunk, Mr. Smith and Mrs. Kempton, - - - - -	12 00
Philadelphia, St. Luke's Ch., support of Wm. White, at Cape Palmas, first payment, - - - - -	20 00
" do. do. per Rev. J. Payne, - - - - -	5 00
" St. Thomas, (col'd) - - - - -	10 45
" St. Andrew's Ch., for Africa, \$60 47; less amount paid on boxes, \$12 13; for Greek mission, \$55 75 for Foreign Missions \$100; for Africa, \$53; for China, \$3, - - - - -	260 09
" St. Paul's Church, Female Bible Class, ed. of Helen May and Sam'l McCoskrey, at C. Palmas,	40 00
" St. Paul's Church, Male Sun. School, for ed. of John Farr and John D. George, Africa, -	40 00
" Foreign Missions generally, - - - - -	87 15
" from Thomas Robins, Esq., and others trustees with premium allowed, - - - - -	39 37

ACKNOWLEDGEMENTS.

Philadelphia, St. Peter's Ch., for Africa, \$40; Foreign Mis-		
sions, generally, \$10,	- - -	50 00
" Christ Church, Ladies' Miss. Ass. for Africa,	-	50 00
" Grace Church, ed. 10 children at Cape Palmas,	-	
first annual payment,	- - -	200 00
Troy, Bradford Co., from friend of missions,	- - -	13 00
Westchester, Church of the Holy Trinity,	- - -	5 00—879 06
MICHIGAN.		
Marshall, Trinity Church,	- - - - -	2 69— 2 69
OHIO.		
Gambier, from J. S. Saiver,	- - - - -	60
Granville, for Africa, \$5; for China, \$5,	- - - - -	10 00
Steubenville, St. Paul's Church,	- - - - -	10 00— 20 60
ILLINOIS.		
Springfield, St. Paul's Church, offerings for Africa,	- -	10 00— 10 00
MARYLAND.		
Baltimore, St. Peter's Ch., for Constantinople,	- - -	100 00
Chester Parish, for Africa,	- - -	7 35
Frederick City, last payment of amount pledged by Mrs.		
Payne's friends, \$19; from Miss Swearingen,		
pair of slippers \$3; do. proceeds of an emb'd		
basket, \$3; from a little girl, part of her own		
labor, for Greece, \$2; family mite box for ed. of		
a boy at C. Palmas, 1st of 3 years pay't, \$20,		47 00
Rock Creek, D. C., Mrs. Wilberger, half, \$3 25; T. Hew-		
ett, 10 cts.; missionary box, \$1 65; less half		
discount, &c., 69 cts.,	- - -	4 31
Washington, D. C., Mr. and Mrs. Bennett,	- - -	5 00—163 66
VIRGINIA.		
Alexandria, D. C., from 3 ladies in neighborhood of Theo. Sem-		
inary, for support of Mary Selden, Africa	- -	15 00
Amelia Co., Raleigh,	- - -	3 25
Charlotte Co., a friend to Foreign Missions,	- - -	5 00
Clarke Co., Dr. Wm. Nelson, \$25; Mrs. Byrd, \$2; Miss		
Abbey Nelson, \$1; cash, 87 cts.	- - -	23 87
Essex Co., St. Ann and St. Farnham's parishes, half,	- - -	35 53
Henrico Co., Miss L. Randolph,	- - -	5 00
Lunenburg Co., St. Paul's Ch., from a member for Africa,	- - -	5 00
Milwood, Frederick Parish, part of collection at visit of Rev.		
Mr. Hill,	- - -	51 13
Norfolk, St. Paul's Church,	- - -	2 50
Petersburg, St. Paul's Church, for Africa, \$31; Rev. Mr.		
McGuire, \$5,	- - -	36 00—187 33
SOUTH-CAROLINA.		
Columbia, Trinity Church,	- - -	60 00
Charleston, St. Peter's Working Soc., for Mardin, \$50; Afri-		
ca, \$20; ed. of two Greek girls, first payment,		
\$30; for Africa, \$50; for Texas, \$50,	- - -	250 00
" From a gentleman of St. Peter's Ch. for China,	- - -	106 00
" S. S. Tyler,	- - -	10 00
" St. Stephen's Chapel,	- - -	4 25
" St. Michael's Ch., \$18; for Texas, \$1,	- - -	19 00
" St. John's Ch., R. L. R., \$20; E. T. J., \$10,	- - -	30 00
" St. Philip's Ch., for Mardin, \$5; for Greece, \$4;		
for Africa, \$40; for Texas, \$42,	- - -	91 00—570 25
ALABAMA.		
Huntsville, from Mrs. Eliza Bierne, for Africa,	- - -	12 00— 12 00
FLORIDA.		
Fort Monia, Lieut. E. R. Long, U. S. A., half,	- - -	10 00— 10 00

(Total, since June 15. \$17,461 63.)

\$7,627 26

N. B. Also received, per Rev. J. Payne, for African Mission, from Mr. James C. Kempton, Manayunk, Pa., four bales of goods, value \$110, \$62 41 being for support of three boys to be named Moses, James and Thomas Kempton. Also, 100 prayer books from the Bishop White Prayer Book Society, and 23 octavo size from the Female Prayer Book Society of Pennsylvania.

One box from a few friends in St. Paul's Church, Alexandria, D. C., value, \$30.

One box from a few friends in Christ Church, Baltimore, value \$20. Also, articles valued \$10, from Sunday School Chestertown, Md.; ditto, \$10, from Miss E. Turner, New-York.

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